Vol. 1. May 1, 1878. No. 5.

THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP AND CHARACTER

IN

RELIGION.

Publishing Committee:

Robert Collyer, Chicago. Wm. C. Gannett, St. Paul.
Jenkin Ll. Jones, Janesville. C. W. Wendte, Cincinnati.
J. C. Learned, St. Louis.

PUBLISHED SEMI-MONTHLY AT 50 DEARBORN ST., CHICAGO.

Per Year, $1.50. Single Number, 10 Cents.

Frances L. Roberts, 50 Dearborn St., Chicago, - Business Agent.

J. T. Sunderland, 50 Dearborn St., Chicago, } Editors of
Geo. W. Cooke, Grand Haven, Mich., - } "Notes and News."

The PAMPHLET MISSION has been established for the purpose of publishing a fortnightly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics, written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of *isolated Liberals*—the fives and tens and twenties in small towns—men and women thirsty for such words as these pamphlets will carry. Besides their use in the home, they can do good service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

The Central Committee and Editors-in-charge, without becoming responsible for the ideas contained in detail, trust that each number of the publication will make good the promise of its title; *i. e.*, that each will stand for real FREEDOM of mind, for real FELLOWSHIP between differing minds, and as most important of all, for CHARACTER as the *test* and *essence* of *religion.*

SINGLE SUBSCRIPTION, (including postage):

Per year, - - - - - - - -	$1.50
Single pamphlet, - - - - - - - -	.10
Ten or more pamphlets mailed to one address, each, -	.06

CLUB SUBSCRIPTION RATES:

Ten or more subscriptions mailed to one address, (postage paid) each, per year, - - - - - - - with one extra copy free to person getting up the club.	$1.40
Twenty-five subscriptions mailed to one address, (postage paid) each, per year, - - - - - - - and one extra copy free to person getting up the club.	$1.25

Address business communications to Miss FRANCES L. ROBERTS, 50 Dearborn Street, Chicago, Ills., and communications relating to the "Notes and News" department to J. T. SUNDERLAND, same place.

STATE AGENTS.—The following State Agents also solicit correspondence in the interest of, and subscriptions for, the *Pamphlet Mission.*

WM. C. GANNETT, - - -	St. Paul, Minn.
JENK. LL. JONES, - -	Janesville, Wis.
GEO. W. COOKE, - - -	Grand Haven, Mich.
J. R. EFFINGER, - -	DesMoines, Iowa.
M. J. MILLER, - - -	Geneseo, Ills.
A. FREEMAN BAILEY, - -	Indianapolis, Ind.
C. W. WENDTE, - - -	Cincinnati, Ohio.
J. C. LEARNED, - -	St. Louis, Mo.
WM. ELLERY COPELAND, (West Mo.)	Lincoln, Neb.

ONE GOD, THE FATHER.

BY JAMES FREEMAN CLARKE.

"*To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him.*"—1 Cor. 8:6.

There are three ideas which arise in the human mind so naturally, necessarily and universally that they evidently belong to human nature; these are the ideas of God, duty and immortality. As soon as man begins to emerge from the lowest condition of a savage, we find him possessed of these three ideas. He unfolds them out of his own consciousness. He believes in something divine; some mysterious, invisible power, supernatual; some spirit which is behind and above nature, which haunts the air, the forest, the sea, the mountain. He thinks that this spirit must be appeased by sacrifices when it is offended, or placated by prayers. His God is not probably very wise, or powerful, or good; but enough so to be worshipped.

So, too, this savage has a vague idea of something right and wrong—some conception of duty. His code of ethics is very low, but the notion of obligation, responsibility, conscience, has begun to germinate in his soul. And so, also, he has some conception of another life after death.

Until these three ideas have begun to be developed, man is only an animal. When they are present, no matter in how poor a form, he shoots up into the dignity of a man, and becomes but a little lower than the angels.

The quality of ideas which a man carries in his soul marks him as high or low. Grand convictions of truth elevate him, carry him up as on eagle's pinions. Without them, his soul sinks to earth, and its wings draggle in the mire.

History shows us the idea of God gradually developed from its lowest form. It passes through the stages of idolatry and polytheism up to monotheism. The notion of one supreme being, maker and Lord of all things, arose among the Greeks and Romans, among the Hindoos, the Chinese and the Egyptians, with the progress of civilization. Belief in one God is one of surest tests of an advanced civilization.

Now, the books of theology usually divide religions into Polytheism, or the worship of many gods, and Monotheism, or the worship of one God. And we commonly suppose that in Polytheism every man worships a great many gods, and that in Monotheism all men worship one and the same. But the difference is not so very great, after all, between Monotheists and Polytheists. Polytheists have, indeed, a large pantheon of gods from which to select, but they usually select only one, and worship only that one. The Greeks had a multitude of gods, on Olympus, but each Greek worshipped at a single temple. In Ephesus they worshipped Diana; in Athens, Minerva; at Olympia, Jupiter; in Cyprus, Venus. The human mind, in worship, is essentially monotheistic; it cannot devote itself to more than one highest object of reverence at a time. "No man can serve two masters," says Jesus, with strict psychological accuracy. In India there are a great multitude of gods, but no man undertakes to worship all of them. He worships either Vishnu or Siva, and among their different forms selects one. In one part of India, all worship Krishna, who is the incarnation of Vishnu, as a sort of Hindoo Apollo. In other places they worship him as Rama, which is another incarnation; in another, as Juggernaut, which is a third. So that, after all, Polytheism means only having a large number of deities to select from. It does not mean worshipping them all at the same time.

But Monotheists, though they nominally worship one and the same deity, really are often like the Polytheists. They each select one particular view of God, and make that supreme. In Polytheism we find many gods, with different names, and

each worshipper selecting the one he prefers to worship. In Monotheism we find many views of God, all called by the same name, and each man worshipping his own idea of the Almighty. The difference is not so very great, after all.

Therefore Paul does not simply say that he worships one God, but he says what idea of God he worships. It is not the name that makes the true God, but the character: "To us," he says, "there is one God—the Father." When Jehovah says, "Thou shalt have no other God before me," it is not enough to worship the name, Jehovah, but the true character of Jehovah. We may call him Jehovah, Jove or Lord, Allah, Vishnu, Ormuzd, Brahma, or Odin. The question is not of the name, but of the thing.

Now, among Christians, under the same name, men worship very different beings.

One man, for example, in worshipping one God, worships as that God a supreme Power. This is the God of the Calvinist. Power, infinite power, is his idea of Deity. A God who can do all things, who can do whatever he pleases, who has no law but his own will, who saves whomsoever he chooses to save, damns whomsoever he chooses to damn. He is a being who can be appeased by sacrifices; who can be approached safely only through his favorites; only worshipped through the name of his son; only contented with us when we join his favorite Jewish people, or unite with his favorite Christian church. God, to this worshipper, is not a benignant, universal, uniform law; but a supreme and absolute power, a jealous God, sitting on the throne of the universe. If this worshipper puts his Monotheism in language, he will say, "Though there be that be called Gods many, yet to us there is one God; that is supreme power and sovereign will."

Another Monotheist worships, not Power, but Law. To him there is nothing in the universe but Law; no Providence, only a Divine Fate. By law all things come; by law they go on; by law they come to an end. Is there any mind or heart above or behind this law; any infinite tenderness guiding it all aright?

He does not know; he sees nothing but law. If he should formulate his creed, he would say: "To us there is one God—supreme, infinite, omnipresent Law." It is not scientific, he thinks, to see any wisdom, or love, or providence, behind this law. All we know is a great mechanical order, an infinite machine blindly grinding on forever.

Another, again, worships Mystery, Darkness, Nescience. His highest being is an abyss of night. He thinks it religious and reverent to submit his intellect to contradictions, and say, "It is an awful mystery." "Light has come into the world, but he chooses darkness rather than light."

Therefore it is that Paul declares, not only "that to us there is one God," but says who that God is—"the Father." The Father, including Power, Law, and unexhausted debts of Being, unexplored mysteries of Providence, but yet, in himself, a God who is Light, and in whom there is no darkness at all. And to all this is added as the supreme, essential character, that of a good Father, wise and tender, firm, but not obstinate, always seeking the best good of the child in the best way; who does not spoil him by foolish indulgence, nor harden him by harsh severity; in short, an infinite, wise, strong and tender Providence.

Theodore Parker was not satisfied with this word Father; he wished to add to it Mother. God was to him Father and Mother. There is no reason why we should not call God our great Father and Mother, if that helps us to a better understanding of his character. It is not the word Father which makes the true God, but the fatherly idea. No doubt the Father and Mother together make up the real conception of Divinity. The Father should include the Mother, and the Mother the Father, in every home. So, if it brings you nearer to God to say "Our Father and our Mother," there is no reason why you should not say it. It is to supply this want that Catholics have enthroned Mary by the side of Jesus in heaven; but it is better to unite the idea of Mary with that of Jesus, and transfer both to the image of the unseen God.

This conception of God as the supreme Father and Mother includes in it all the truth in all other views of Deity. It includes the ideas of infinite power, wisdom and goodness, of infinite law or perfect order; also, of infinite freedom or perpetual providential love, flaming out from law into new creations of life and happiness. It includes the idea of mystery with that of revelation; much known, but much as yet obscure, to be known by and by. Let us consider this.

God, as Father, is infinite Power. but not power alone; not bare Power, but Power proceeding out of love, and moving according to wisdom. The power of God is supreme, therefore all things must work together for good. Evil must be transient, since God is supreme. No Satan can divide the universe with God and rule over hell while God reigns in heaven. God reigns in hell as in heaven, and all the hells of sin and grief and wrong and woe are his ministers and servants to bring out a greater good hereafter. He reigns. Chance does not reign; there is no such thing as accident in events, but all belong to the great order. Fate does not reign, for the order itself is not a blind, dark movement, but the guidance of all which is by the wisdom of the all-Father. Man does not reign. Bad men may seem to have their way here, but they must ultimately obey the course of things as God ordains it. Evil does not reign. It also must serve God and then come to an end. God is infinite Power, and so all things must come right at last.

He is infinite Wisdom, too. The true Father is wise. He thinks for his children. The father and mother go about with their children in their thoughts. Long before the danger comes they have forseen it and guarded against it. Long before the need arrives they have prepared for it. In arranging life they consider, first of all, the children. Selecting a home, they say, "Is it where the children can have good air, exercise, good schools near by?" In selecting a good neigborhood, they think of good and bad influences for their children. In the same way God has selected this world for us as the best neigh-

borhood and the best school. The evils and wrongs and woes of this world, after all, make part of the schooling. Since God, our Father and Mother, has chosen it, it must be a good place.

Most of all, God as our Father is infinite Love. The children learn what love is from the father and mother. When the infant first opens its wandering eyes on the vague mass of forms and colors around, one face bending over him, always magnetizes him with her incessant love. The mother's love rains on him tenderness, a sunshine of smiles, a perpetual music of caressing terms. The infant is wakened into life, not by knowledge, not by power, but by love. So God teaches us our first lesson of his love; teaches us that this bountiful, benignant Nature, with its suns and clouds and waters, summer days and starry nights, its graceful trees and flowers, is his smile. Infinite tenderness comes to us from the face of God looking out of Nature.

Before all things else, the good father and mother wish their child to become generous, true, noble, good. They love to have him trained to self-control, to hard work, to self-denial, to the power of giving himself nobly to a great cause. They do not pet him, or surround him with comforts only, but they love to see him encounter hardship, battle with evil, resist wrong, bear witness to the truth. They wish him not to enjoy chiefly, but to grow. And so God trains us, also; sending us grief, disappointment, loneliness, obscurity, bereavement; sending us work to do and pain to bear; awaking us with the trumpet-call of a great duty; teaching us to be holy, pure, devout,—not for his sake, but for our own.

Such an idea of God as this elevates the whole soul. If Power, or Law, or Chance, or Fate, seem to us supreme in the universe, then we are like orphans, with no father and mother. Then the universe is a dead universe, a great machine grinding on forever, without meaning or purpose.

God as a Father is a true God, and the only one for us to worship. When we leave that worship and adore Power, Will, Force, Law, Mystery, we are decending into Paganism, relap-

sing into Polytheism. "To us there is but one God, the Father, from whom are all things and we in him."

But Paul adds that there is also, "One Lord Jesus Christ, by whom are all things." God created man and nature long ago, but he made all things new when he sent Jesus Christ. The first creation was a revelation of the Infinite power and wisdom; the new creation revealed the Father. The Father comes to us in all things by Jesus Christ. We see all things Christianized now—Nature, Society, History, Literature, Law, Art, Government, Morals, Manners. As the idea of a Divine Father goes into all by Jesus Christ, they all grow instinct with a new element. We have a new heaven and a new earth. This little word Father, with the spirit of trust, childlike trust in it, makes all things new.

Because Jesus Christ brought a new heaven into the world, he therefore brought a new earth. When Christ came, every nation had its own gods, and its own system of religion, just as much as its own language and laws. There was therefore, no principle of union in the world, except that of conquest. The sword of Alexander, the sword of Cæsar, could drive nations together into one empire, as wild cattle are driven into a pen. That was all. But when Paul crossed the blue Ægean sea, sailing from ancient Troas into Macedonia, he took a religion from Asia to be the religion of Europe. This religion was to break down the middle walls of partition between Jew and Gentile; to give one Lord, one faith, one baptism, one God and Father of all, to Greek and Roman, Persian and Egyptian, and to make Parthians, Jews and Elamites speak and hear one tongue. The nations which had a common theology could now recognize a common humanity. The Greeks in Corinth sent contributions to the starving Christians in Judea.

Because they had one Father, a feeling of brotherhood came into the world. Now the cruelties of war were softened, and a new one was given to life. Paul sends back Onesimus, a runaway slave, to his master Philemon, with a letter, in which

he asks him to treat him no longer as a slave, but as a brother, because he was a Christian. So, instead of crucifying him, Philemon takes him into his sympathy as a brother man.

When the Goths broke in over the Roman empire in one wild flood of barbaric conquest, one rein held them in; they had become Christians, made so by a Unitarian missionary, Ulphilas. Wherever they saw a Christian church, or the sign of the cross, they abstained from murder and plunder. And, on the other hand, when the emperor, Theodocius, the Great, in a fit of cruel rage, massacred 7000 citizens of Thessalonica in their amphitheatre, Ambrose, the Archbishop of Milan, met him at the door of the church, and, holding up the cross, refused to let him enter till he had made full atonement for his crime. The beggar and slave could go in, but the Emperor stood outside the church for seven months begging in vain to be allowed to enter the sacred walls. The new heavens were already beginning to make a new earth, when the cross of Christ rose to protect the fugitive slave from his master's anger, the conquered Romans from the Gothic sword, the helpless citizen from the caprice of the tyrant.

So, too, in the time of the Lutheran Reformation there came a new heaven, and it was immediately followed by a new earth. Religion in the Roman church had come to mean a system of ceremonies—fasts on Friday, confession at Easter, indulgences, processions, masses, and a ritual service. Luther said, "You are justified before God by your inward faith, not by these outward works." Immediately the human mind awoke as from a sleep. Then began the studies of Nature, of history; then came discoveries in science and an advance in civilization, which has made Protestant nations the advanded guard of the world. Protestant theology emancipated conscience, claimed the right of private judgment, demanded the right to see and know with one's own mind. The logical consequence of this demand has been universal education, self-government, and accelerated human progress.

The objection to the doctrine of the Trinity is, that it obscures the idea of God as the Father, and of Christ as Son, and of the Holy Spirit as a divine influence. It hangs a veil of mystery between our eyes and our God. We are told that Father, Son and Holy Ghost are three subsistences, mysteriously distinguished by some incommunicable peculiarities, mysteriously united in some unintelligible union. It confuses the mind to be told that Jesus, the man, Christ Jesus, was also God the Son, second person in the Trinity; that when he prayed, he prayed to himself; that when he said, "My Father is greater than I," he meant that he was equal with God; that when he said, "Of my own self I can do nothing," he meant that he could do everything; that when he said, "Why callest thou me good; there is none good but one, that is God," he meant to say that he himself was that supreme goodness; and that when he prayed to the Father, saying, "This is life eternal, to know thee, the only true God," he meant the Father, Son, and Holy Ghost.

But when we worship God as Father only, we see Nature with new eyes. That whole view of Nature which is called the Romantic, as opposed to the Classic, is essentially modern. The Greeks saws gods in Nature, but not God; Dryads in the woods, Oreads in the mountains, Naiads in the streams, but Nature itself was godless, and therefore, this view could not last.

Now we are familiar with that aspect of nature which makes the charm of modern poetry, which we feel in Goethe, Rousseau, Wordsworth. Nothing of this sort is in Horace, or Virgil, Homer or Theocritus. It is the view which Coleridge gives us when he calls on the icy mountains to utter the voice of God; which Shelley gives us in his dreamy Pantheism, and which is the life of all modern poetry.

The best improvements in society have also come by Christ, by this view of God as Father and man as brother. Now all things tend steadily toward a true democracy, which calls no

man common or unclean. The new heavens make a new earth. The glory of the sunrise, which fills the heavens with golden light and purple clouds, bathes the earth also with its rosy, warm blush. Christianity enters society, modifies its laws, and make them more humane; is doing away with cruel punishments, is substituting reform-schools for penitentiaries, is taking the deaf and dumb, and teaching them to talk and hear. Not, indeed, the Christian church, but Christianity, inside and outside of it, broke the fetters of the slave in this land. Christianity goes to teach them. All these things came by Christ.

We also are by him, from God. Whatever is best in us, as Christians, comes through this view of God as our father, and man as our brother. We are made new creatures, too. We are a new creation. The advancing civilization finds in our souls an advancing purpose and a growing life. While the great order of the world remains fixed, and its eternal laws the same, there is a spirit in it which is always unfolding something newer and better. So in souls we find the faith in something better, as the element of progress. We also forget things behind, and reach out to things before.

A PRAYER OF CHANNING.—O Father, dispose us to a sincere sympathy with all men, not only to see extraordinary excellence with joy, but to take pleasure in the humblest improvements of our fellow-creatures, in the beginning of everlasting life within them. Incline us to respect the feelings of others, so that we may never wound, nor tempt, nor depress a human being.

May we understand the sublime heights of benevolence to which we are called by the Gospel, and aim at perfection in all social relations. Assist us to express with purer and unaffected simplicity the beauty of virtue, so that we may attract all around us to the heavenly life. Inspire us with an active, diffusive beneficence, and may we have the witnesses of our good-will in the improved virtues and happiness of our friends, associates, and all within the sphere of our influence. Affect our hearts with the loveliness, beauty, and joy of that mild, condescending, affectionate spirit which our Master breathed, and may we imbibe it till our lives overflow with usefulness and bounty.

Notes and News.

Rev. R. W. Dale, of England, (Congregationalist,) lately in this country, says that the Broad Church clergy of the English Episcopal Church are almost or quite unanimously with Canon Farrar in his views of future punishment.

In England they tell how Sankey walked up to a grenadier, and, taking him affectionately by the belt, said, "Young man, I likewise am a soldier,—a soldier of heaven." "Old 'un" returned the grenadier, "yu're a long way from your barracks, anyhow."

The sermons of Rev. O. B. Frothingham, preached to his New York congregation at the Masonic Temple, are regularly published in simple tract form by G. P. Putman's Sons, at 10 cents each, or $2.00 for the year's series; and have now reached a sixth series.

This and that may be right and true, but public opinion says we must not do it. We must act and walk in all points as it prescribes, or we shall be lightly esteemed; certain mouthsful of articulate wind will be thrown at us, and this, what mortal courage can front?—*Carlyle.*

Says the *Alliance*:—"'Ingersoll, Beecher and Dogma' is the high-sounding title of a *dement*-ed book to which S. C. Griggs & Co. have hastily put their names as publishers. The book is a strange combination of argument, personalities and italics, with a preponderance of the latter."

The Rev. Fergus Ferguson, of the Glasgow Presbytery, who is under the ban for heresy, has written to a Committee of the Church that "for the Confession of Faith, as distinguished from the Bible, I have not an atom of respect; and, when it is to be put as a bar to legitimate progress, I look upon it with feelings the very opposite of respect."

The work of revising the authorized English version of the Bible is paid for in England by the Syndics of the University press, who have a copyright in the book; the expenses of the American revisers are defrayed by private contributions. No compensation is paid to the revisers for their labor. It is expected that the work will be completed in two years.

The *Literary World* says of ROBERT COLLYER'S and JAMES FREEMAN CLARKE'S sermons (which make up the two recently published volumes, "The Simple Truth" and "Go up Higher"): "Addressed to no sect, they deal with that broad religion which St. Augustine said had been in the world from the beginning, and which we may be sure will continue to the end."

The new catalogue of the Meadville Theological School shows twelve students in the Senior and Middle classes, five in the Junior class, and one special student; eighteen in all. CYRUS W. CHRISTY, B. D., appears for the first time as instructor in Ecclesiastical History, Rhetoric and Latin. Several excellent men graduate this year. One of them, just settled in Iowa, has already been heard from as a fine speaker.

Mr. Moody addressing young converts in a meeting at Springfield advised them to avoid Free-Masonry, Odd-Fellowship, novel-reading, horse-racing, card-playing, theatres, business partnerships and marriage with unconverted persons. Concerning the latter, he was very decided, saying that he hoped for the time when clergymen would refuse to join such persons in marriage, as Mr. Spurgeon does.

This item is from the *Index*:—"The Milwaukee Liberal League has published in pamphlet form the able and admirable discourse of Rev. G. E. GORDON on 'What is the Relation of the State to Religion?' delivered in the Assembly Chamber at Madison, February 1. It is a document of great value for circulation, especially at the West, in behalf of the new reform of State Secularization. Copies can be obtained through Mr. ROBERT C. SPENCER, chairman of the Wisconsin State Committee of the National Liberal League, Milwaukee, Wis."

The *Freethought Journal*, of Toronto, is an ably edited monthly paper. It shows its good sense by refusing to publish accounts of clerical scandals, in which some "infidel" papers take so much vulgar delight. The *Journal* wisely prefers to help mankind up, rather than to spend so much time berating their faults. "Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandals prominence."

Of the recently settled minister of the new Liberal Society in Strawberry Point, Iowa, H. L. GREEN, a leading worker in the Liberal League movement in New York, has this to say in the *Index* of April 4th: "Rev. S. W. SAMPLE has now established himself at Strawberry Point, Iowa, and is prepared to give liberal lectures or establish Liberal Leagues anywhere in the vicinity of his new home. I know of no abler defender of the Liberal League platform."

The Western Unitarian Conference meets at the Church of the

Messiah, Chicago, June 4–7. Rev. JOHN SNYDER, of St. Louis, preaches the opening sermon Tuesday evening, June 4. The following essays will be given during the meeting: Rev. S. S. HUNTING, on "Practical Work"; Dr. W. G. ELIOT, "Church Charities"; Rev. GEO. W. CUTTER, "The Good and Evil of Sectarianism"; Rev. WM. C. GANNETT, "Constructive and Destructive Liberalism"; Mrs. CELIA P. WOOLLEY, "Practical Duties of Liberal Women." A platform meeting will be held Wednesday evening. The Chicago Unitarian Woman's Association, and the Western Unitarian Sunday School Society, will have sessions on Friday.

"There is a distinctly broad church party in more sects than one: a broad church party among the Presbyterians even, though a small one; among the Baptists, though again a small one; larger among the Episcopalians; larger yet among the Methodists; perhaps most marked among the Congregationalists. Who are the most popular preachers of the day? There can be no doubt; such men as BEECHER, MURRAY, SWING, PHILLIPS BROOKS. Or, again, which are the most popular religious papers? Those broadest in their sympathies and most free in their orthodoxy. Ask the young ministers who from time to time give up the Orthodox Congregationist pulpit to enter the Unitarian, about the men they have left behind them, and they will say: "I can name you ten, twenty, fifty ministers thinking just about my thoughts."—W. C. G.

"Don't you think I am liberal?" says my friend, who is surprised at an idea. "No," I reply; "you are a tolerant, but you are not liberal." "And what is the difference?" he asks. Tolerance is a kind of moral sense of the mind that allows to others what it asks for itself,—the right to think soberly and honestly, without passion or self-will. It is a duty, like paying your debts, or telling the truth. It has no imagination or moral sympathy. It is simply a matter-of-fact, practical, Chinese quality that gives as good as it takes.

Liberality is an *ability*, an endowment. *Can* you? It is inclusive, and finds the kindred tie that runs through things different. It is a grace of soul, a climate of reason, a latitude and longitude of thought and feeling, within which varied fruits are ripened, and many races have their dwelling-place. Tolerance is founded in conscience; liberality is founded in reason and imagination.—HORATIO STEBBINS, in *Christian Register*.

Rev. J. H. CROOKER, of La Porte, Ind., is giving a series of twelve Sunday evening lectures on the "Great Religions of the World."——Thirty-three persons united with the Fourth Unitarian Church, Chicago, on Easter Sunday.——A Liberal Conference, *extraordinary*, is to be held with the Unitarian Society at LaPorte, Ind., April 30–May 1.——Rev. W. J. PARROTT, of Jackson, Mich., has gone to Arlington, Mass.,

to take charge of the pulpit of the Unitarian Church there for three months.——Rev. M. J. SAVAGE has returned to Boston from his trip South, in improved health.——Rev. JOHN C. KIMBALL, of Newport, R. I., has accepted the call of the new Unitarian Society in Hartford, Conn.——Rev. BROOKE HERFORD, pastor of the Church of the Messiah, Chicago, preached a Sunday evening or two ago, on "Dr. Schliemann's Discoveries in Troy and Mycenae."——A New York clergyman anxiously inquires; "Will heaven be crowded?" To which the *Fulton Times* replies comfortingly, that since the person who is morally sure of going there has a soul only about the size of a warped bean, there will doubtless be plenty of room.

"When Galileo, looking through his telescope, announced his theory of the revolution of the Heavenly bodies, the church compelled him to recant upon his knees, and say that the world did not move. When the Rev. Mrs. Van Cott called Col. Ingersoll "a poor barking dog," she was faintly reenacting the church vs. Galileo. Suppose she had written to him somewhat in this wise, "Friend Robert, I called thee a barking dog. I see in thee only a large hearted man resenting the intolerance practised in the past in the name of religion." When Col. Ingersoll says, "I hate the doctrine of Hell, and I hate those who teach it," he places himself by the side of Rev. Mrs. Van Cott, and reenacts the church. Suppose Col. Ingersoll should thus address Mrs. Van Cott, "I take back again, Dear Madam, that stinging reply I made when you called me a poor barking dog. I see in you only a large hearted sister, striving to lead souls out of the bondage of darkness to the light." It is sad that so much bitterness should enter into these controversaries and that good people should thus "stand parted in hate."—*Monticello Express.*

Yes, but whose business is it to lead off in this direction of something better. Come now, let our good "Christian" sister Van Cott set the poor "infidel" Ingersoll a good example in this thing.

Says the New York correspondent of the *Leader* (Universalist): "It is refreshing to see how many allies we are finding in the books that are coming swiftly from the press—particularly from the English press. MACDONALD'S Novels, as is well known, are Universalist tracts, written in popular style. I know of no book that contains more Univeralism to the square inch than 'David Elginbrod.' A Scotch clergyman, Rev. J. L. SERVICE, has sent out a recent volume of sermons full of our ideas. SAMUEL COX, of England, has given us a book called 'Salvator Mundi,' which well might pass muster as the issue of our worthy publishing house at Cornhill. KINGSLEY'S biography abounds with Universalism, as his published sermons do. STOPFORD BROOKE is a Universalist preacher preaching in an Episcopal church, while Canon FARRAR'S sermons need hardly the erasure of a word to make them perfectly acceptable in any of our churches. Another notable book I have noticed within a few days upon the counters of the booksellers. It is the 'Natural History of Atheism,' by Prof. BLACKIE, whose crisp, bright little book on self-culture is already a classic among English works. He criticises the popular

religion in no measured terms. The popularly received doctrine of original sin, he declares to be very defective. The doctrine of the future is equally defective and discouraging."

Although Rev. JAMES MARTINEAU writes that he cannot come to this country to attend the May meetings in Boston, and the Western Unitarian Conference in Chicago, as was hoped, yet the fact that his coming has been expected and so eagerly hoped for, lends additional interest to the last public word which he has spoken—a word that must ring in some of our ears like a trumpet call. He has said, in substance, that he loves, and is loyal to, a church devoted to the enduring life of religion; a church which will persist through many changing theologies, and the life of many ephemeral sects and isms—a church no less broad than the whole life of God in man; and even the Unitarian name, *if it means one whit less than this*, is but a sectarian cry. All honor to this brave thinker and speaker; in our reverence worthy to stand beside CHANNING and PARKER. And here comes another voice sounding out the same broad thought from across the water; Rev. CHARLES BEARD, of Liverpool, says, in addressing a young theologian: "For God's sake, escape the misconception of your time, that what you have to do is to substitute in men's hearts one set of opinions for another, and that when you have done that you have done a good thing. The church which holds the future in fee is that which, when God shall call it into being, shall offer freest sway and amplest room to every devout soul; shall label itself with no name, implore no tests, formulate no creeds, tie itself down to no forms in which every impulse of piety may not find noble service." Does not this mean simply freedom, fellowship and character in religion—all of this—and the abandonment of ALL sectarianism?

Rev. ALBERT WALKLEY, a young man of excellent ability, who graduated from the Illinois Wesleyan University, at Bloomington, three or four years ago, and since that time has been pastor of the Reformed Episcopal Church in Louisville, Ky., has just left the denomination with which he has been connected, in search of a broader and more liberal fellowship. He attended the Illinois Conference of Liberal Churches recently held at Bloomington, on which occasion he read an essay during one of the day sessions, and spoke at the platform meeting on the closing evening, making an excellent impression upon those who heard him. He joined Mr. SUNDERLAND'S church in this city last Sunday morning, and may for the present be addressed at No. 86 Washington St. He is ready to begin work at once with any church or people—no matter of what name—who want a man to preach a religion of freedom, fellowship and character, and not a religion of creeds. He is a ready and interesting speaker, a bright and vigorous thinker, and a sincere and earnest man. He brings ex-

cellent testimonials from some of the leading men of the denomination from which he comes, with whom his relations are still of the most friendly character. He leaves his former connection solely because he finds that he has grown away from the old creed, into belief in a religion more rational and of larger freedom. He preached for the Liberal people at Evanston last Sunday evening.

Says the *Tribune* of this city: "The case of Prof. SMITH, who has been on trial in Scotland for promulgating "opinions which contradict or are opposed to the doctrine of the immediate inspiration, infallible truth, and Divine authority of the Holy Scriptures," has been partially disposed of, the Presbytery finding a verdict of not guilty on this charge. The other charges are subordinate to this, and will probably drop of their own weight. An appeal has, however, been taken to the Synod, and more will be heard of it from that quarter. It will be remembered that the alleged heresies complained of are principally found in the article on the Bible in the new edition of the Encyclopædia Britannica. This article was startling, at least from the Presbyterian point of view. It has the approbation of probably not one in ten of the Presbyterian clergymen in this country; and, if Prof. SMITH were submitted to their judgment, he would be sent out of the Church in short order. If, therefore, he is acquitted by his Synod, there will be evidence of the remarkable fact, long suspected, that the Presbyterian Church in Scotland is more liberal than its offshoots in the United States."

The *Standard*, in a characteristic article, tries to make out that the trial of Prof. SMITH, his noble defense and acquittal, so far from being a triumph for Liberalism, is a victory for Orthodoxy. Be the *trial* what it may, Prof. SMITH's *article in the Encyclopædia* is a step, and a long step, from Orthodoxy towards Liberalism. It is only one of the many steps taken, by the thinkers of our day, in the right direction. We wish the *Standard* could write without using hard words about *persons*. We only pray that our Baptist friends may come into the fulness of the light. These are *our* "hard words."

The late Liberal Conference at Bloomington, Ills., gives especial interest to an article which recently appeared in *The Eye* of that city, giving an account of the "Broad-Guage Church," as the Free Congregational Society, with which the Conference met, is popularly called. The church has no creed, in the common acceptation of that word: every member being left perfectly free to believe what, under the best light he can get, seems to him truth. Still the society, as a society, stands distinctly for belief in certain truths, among which are the following: that there is one God only; that there is a future life of unending progress; that the life of each individual in this world will determine his starting point in the hereafter; that the bible is the

best spiritual text book of the race; that reason is God's divine gift to man, and should be reverently used in the investigation of every religious question; that true science, philosophy and religion are harmonious; that prayer is essential to the formation of religious character; that Jesus was the divinest man; and that God governs the universe by good, wise, fixed and eternal laws. The church was organized in 1859, with a membership of seventy-two persons, which has since increased to about four hundred, consisting of cultured, thoughtful people, who, in the language of one of the prominent members, "desire the luxury of a religion that does not degrade." They have a good church edifice, with a seating capacity of six hundred, and a fine organ; and best of all, they are not cursed with a debt. The first pastor was Rev. CHAS. G. AMES, now editor of the *Christian Register*, of Boston. The present pastor, Rev. J. S. THOMPSON, has been with the society since 1874. Like so many others of the Liberal preachers of the West, he is a young man; but his culture, obtained in the universities of England and Germany, is unusually broad and thorough; and this, combined with more than ordinary ability as a thinker, writer and popular speaker, has given him a large and growing influence in the city.

Now that the discussion about hell is subsiding for the season, one may be allowed a remark concerning the state of religious thought it has revealed. No argument has been more curious than the assumption that the question needed to be argued. The theological question involved has been whether the Creator is worse than the worst of his creatures. SURAJAH DOWLAH put one hundred and forty-six men in a dungeon for a night, and has been held up to infamy for it ever since; the Calvinistic and Catholic God has for centuries been consigning a thousand an hour, at the most merciful estimate, to endless torments in an infinitely worse place than the Black Hole of Calcutta, and is still thought worthy of worship. JEREMY TAYLOR portrays "the inhumanity of PHALARIS, who roasted men alive in his brazen bull," but says "that was a joy compared with the endless pains of hell." In short, by the showing of him and others, "the inhumanity of PHALARIS," when multiplied a million-fold, becomes divine; acts the most dishonorable to man are made infinitely more dishonorable, and then thought worthy of a God. Such were the old views, from which the preachers say they have not materially departed.

How such views can be held by one side, or seriously combated by the other, is one of the curiosities of religion. One would think that a religion which claimed to worship the Creator, would assume at the outset that He is at least half as respectable as the worst men; and would regard any question on that point as too impious to be ar-

gued on one side or the other. If the Creator has been particularly interested in the church discussions this winter, He can hardly have felt honored by the attempts to prove that He is *not* a scoundrel,—though perhaps more so than by the zealous arguments of His especial elect to prove that He *is* one.—H. M. S.

The Sixth Session of the "Fraternity of Illinois Liberal Religious Societies," held with the Free Congregational Society of Bloomington, April 9-11, was one of absorbing interest to the goodly delegation that attended it. Three evening sessions and four half-day meetings, six papers, two evening sermons and a rousing platform meeting to close with! Tuesday evening, COLLYER's word was a clear, yet friendly, statement of the grounds for a Liberal departure from the standards and methods of the older churches. "We go together in the same way, only WE tread on the sunny side." Wednesday, JONES, of Janesville, read a paper on "The Cheerful Outlook the True One"; and J. VILA BLAKE, of Quincy, a study of the Jesus "Overshadowed by a Cloud." Rev. ALBERT WALKLEY, recently of Louisville, Ky., appeared for the first time on a Liberal platform since his exodus from the Reformed Episcopal Church, and gave in a manner to win sympathy and fellowship from all present, the appearance of "Unitarianism to an Outsider." Sec'y MILLER's paper enforced with refreshing thoroughness "The superiority of Letter over Spirit." Mr. WENDTE spoke Wednesday evening from the text, "The more thou shalt search, the more thou shalt wonder." The text comes from an "Apocryphal" book, but under Mr. WENDTE's handling it led to most thoroughly "apostolic" truths. Thursday, HUNTING presented "Rome and Reason" as the only two horns of the dilemma; JONES, "Some ways in which Material Studies and Triumphs contribute to Spiritual Growth; or, Matter and Spirit not Rivals but Co-laborers." The Thursday afternoon session was given to Sunday School problems; the addresses at the Thursday evening platform meeting were made by Messrs. STRICK, THOMPSON, VILA BLAKE, HUNTING, Prof. METCALF, WALKLEY and JONES. The eager listening, the goodly attendance, (the unpastored town of Tremont alone sending thirteen delegates), the jolly collation at the church, the hearty hospitality, and lastly, the earnest, devout spirit that pervaded all the meetings, combined in giving "Freedom, Fellowship and Character in Religion," and the PAMPHLET MISSION, a healthy impetus.—J. L. J.

"Jesus we love, honor and trust; not because he was superhuman, or miraculous, or had our fate in his hands, but because he tells us nothing that contradicts God's older revelation in our nature and our hearts, but only what clarifies and enforces it. The new theology—its dawn is already breaking all around the sky—is destined to restore the true reign of Christ and to carry forward to its completion the full Kingdom of God. Happily it is not ours alone. It belongs to Christendom, and is fast becoming owned and prized by all intelligent disciples of Jesus, in all churches and sects."—DR. BELLOWS.

The Bible for Learners—If I were to have but one book about the Bible in my book-case, and could choose that book, of those I know it would probably be the one whose first volume is just published by ROBERTS BROTHERS, of Boston, under the title of "Bible for Learners." Two volumes—over five hundred and fifty pages in each—for the Old Testament, (the second to be ready in May), and a third, still larger, for the New, make up the work; but the last volume must wait awhile—we hope not long—on the translator's health. The price is $2.00 a volume. Vol. II will contain a carefully made index to the Old Testament part, for the lack of which the English edition sadly suffers.

"The Bible as History and Literature," would better tell what it really is. It is the Bible treated not as "Holy Scripture," but as the thousand-years-long literature of a religious nation; a literature beginning in an embryonic stage of myth and legend, and spanning the nation's growth from the time when it worshipped a Fiery Power with human sacrifices, to the time when it worshipped a Father-in-Heaven with self-sacrifice and righteousness; a noble literature, embracing Science, History, Laws, Biography, Fiction, Drama, Maxims, War-songs, Love-songs, Hymns. It is written—this new book—by men whose Bible reverence does not depend on finding a "revelation," nor end on finding a "legend"; but by scholars who know enough to call the revelation legend, and enough more to read out history and spiritual vision from the legend. Their point of view is always that of the Science of Religions. For instance: the Chaldean "Flood," the Persian "Eden," the Northman "Sagas," our Indian Hiawatha-stories, are made to illustrate Genesis. There is no dodging in their criticism, and yet they say truly, "Our greatest care has been to make these narratives speak to the heart and conscience."

To read these volumes, therefore, is to learn better what the Bible is, and what is in the Bible, than from reading the Bible itself. For here we have the gist of every narrative translated, and many of the more important passages literally; each passage set in its chronological place, and made to contribute its fact or idea to the history of Israel's development, and each book accounting for itself in the order of its appearance. The Levitical part of "Moses' Law," *e. g.*, was written probably eight hundred years after Moses, and it appears eight hundred years after Moses in our history; the Psalm which probably illustrates an eighth century wedding is given in an eighth century chapter, and that which illustrates the captive's return from Babylon, is given in the chapter on the return, and so on. The "Prophets," so dim in the English translation that even patient readers weary, have voices full of meaning as we listen to each in his own day and generation, proclaiming Jehovah's wrath upon idolatries

that we have been watching with him, and casting fearful glances at a foe that we already knew was threatening the land just then. Imagine six heroic pamphlets from John Robinson, Cotton Mather, Jonathan Edwards, Dr. Channing, Theodore Parker and Frank Abbott, tagged to each other in juxtaposition six centuries hence as "Prophets." What blind reading they would make till each was located in its own spot of the forgotten history! Then each would light its spot, and the spot, it. Even so it is with the surviving pamphlets of the Hebrew literature; and our Dutch authors have done this "locating" and "lighting" for us.

And they have done it so admirably that their work is at once Bible-translation, commentary and dictionary—all in the form of a "Hebrew History and Literature." No doubt it holds mistakes, for there are "more truths yet to break forth out of the Bible" as more light breaks in upon it; but it is careful, thorough work. Many of the chapters are so easy, popular, dramatic even, in style as to interest children; yet they hold the results of the best Liberal scholarship of the day, and the "learners," for whom they are written, may well include most of the men who talk from pulpits. In a word, by all kinds of bible students—the minister who would fain lead his people to openly say "Bad!" of things bad, "False!" of things false, wherever they be found, and "True, Good, Beautiful!" of things that are so, wherever *they* be found; the mother wishing to give her child a common-sense reverence, instead of a common-sense irreverence, for the quaintly grand old Book; the Sunday School teacher who wants fresh lessons for her class of twelve years old or twenty; the anxious reader who wonders if she *must* give up her dear traditional beliefs, and hopes for something at least as noble in their place;—by all such readers this book should be bought and read, and owned and lent. We thank the Dutch authors, OORT and HOOYKAAS, the English translator, WICKSTEED, who has done his part so well that one forgets it is a translation, and the American publisher, for giving it to us. One thing only is wanting: a promise to translate and publish the supplementary volume (already out in Dutch,) that covers the gap in time between the Old Testament and the New.

I have written with only Dr. OORT's Old Testament volume in mind—all that I have read. The New Testament part is prepared by the other author, Dr. HOOYKAAS, but in connection with his friend, and in the same spirit and knowledge. Will not some one who has read it, make that the subject of a separate notice for the PAMPHLET MISSION?—W. C. G.

In the April number of the *Unitarian Review*, Rev. J. W. CHADWICK gives, in an interesting article, a sort of summary of KUENEN'S "Prophets and Prophecy in Israel." KUENEN is the highest name on the roll of living Dutch biblical scholars, which probably is saying that he has no superior anywhere. His "Religion of Israel" and this work on "Hebrew Prophets and Prophecy," to which Mr. CHADWICK here introduces us, are works which every one is compelled to read who would know from first hand what the best scholarship has to say about the Old Testament and its religion. The work on Prophecy is translated into English by Rev. ADAM MILROY, and contains an introduction of considerable value by J. MUIR. Publishers, LONGMANS, GREEN & Co., London, 1 vol. 593 pp. Mr. CHADWICK'S article is an excellent epitome of the work. It will impart much information even to many readers who account themselves tolerably familiar with the Bible and biblical scholarship; but its chief value will lie in the fact that it cannot fail to induce many to buy and read, and place in their libraries, the able work reviewed.

Rev. J. T. BIXBY spreads before us an exceedingly interesting study of the "German Mystics of the Middle Ages." Says the writer: "What the poet is in the field of literature, or the transcendentalist in the circle of philosophy, *that* is the *Mystic* in the *religious* world." He finds three prominent classes of mystics, to-wit: "the theopathic mystics, who resign themselves in a passivity, more or less absolute, to a supposed divine visitation; the theosophic mystics, who revel in their own inspired theories about the divine essence; and the theurgic mystics, who claim supernatural powers through their intercourse with the unseen world. The first are the mystics of sentiment, the second of thought, and the third of action. But the division is never absolute; each class tends everywhere to shade into the others." After glancing at the mysticism of ancient times, which the writer finds to be very abundant, he comes to Germany and the Middle Ages. Here he brings before us the celebrated Eckart, Tauler, Ruysbroek, Suso, Thomas a Kempis, and "The Friends of God," showing us in a vivid way their teachings, philosophy and manner of life. Wiegel, Arndt, Gerhard and Jacob Boehme he does not reach. The article closes with an interesting inquiry as to the good and evil in mysticism, and especially the influence of the mystics in preparing the way for the German Reformation.

Dr. HOSMER, formerly president of Antioch College, Ohio, gives us a sympathetic and bright article on the "Memoirs of Charles Kingsley"—the man to whom Fredrika Bremer sent Tegner's *Frithiof's Saga*, with this inscription: "To the Viking of the new age, Charles Kingsley, this story of the Vikings of the old, from a daughter of the Vikings, his friend and admirer, Fredrika Bremer."

Rev. C. G. HOWLAND, of Kalamazoo, Mich., comes next with a paper entitled "Hopes, Beliefs and Knowledge," which is so sincere and strong that we should like to quote much from it, but space forbids. A few of our Western readers had the privilege of hearing it given as an essay at the Michigan State Conference at Ann Arbor, about a year ago.

Dr. BELLOWS reviews Hedge's "Ways of the Spirit," making a few strictures, but on the whole giving it "magnificent praise," as the ripest work of one who, in candor, breadth and fineness of culture, and profundity of thought, has no superior among the religious thinkers of this age. Of Dr. HEDGE the writer of the article says: "He is more radical than Parker or Frothingham, more conservative than Channing or Gannett. With the breadth of theological sympathy that marked Maurice, he has the historical insight of the elder Arnold, the literary finish and grace of Stanley, and a poetic and philosophic interpretiveness that belongs to none of them. If Goethe had been a theologian, he would have thought and written like our author; and if Hedge had been as much of a poet as he is a theologian, he would have been the American Goethe. He *is* a poet, although not quite as much so as he is a philosopher and a theologian."

What interests us even more than anything else in the number, however, is what Rev. S. J. BARROWS tells us (in his glance at Foreign Periodical Literature,) about the *Theologisch Tijdschrift*, a Dutch theological review, which it seems is edited by eminent men representative of the Reformed, the Lutheran, the Baptist, and the Remonstrant churches; that is to say, men of almost every important variation of religious opinion from the extremest orthodox to the extremest rationalistic. We cannot speak warmly enough of our approbation of such a plan for a theological review. We have long hoped against hope for the establishment of such a periodical in this country. The Catholics, Episcopalians, Methodists, Baptists, Congregationalists, Presbyterians, Unitarians, Universalists, and every other denomination of any strength, has its review. For what? Must we not answer, to bolster up the particular doctrines of the denomination. Why should there not be one thological review published in the English language, as we discover there is in the Dutch, which shall not stand for a sect, but for looking at religious questions from all sides? The present method does little to promote truth, while it does a great deal to fortify error and theological narrowness. A review which should open its pages with freedom and fairness to all earnest religious thinkers, would do much to destroy sectarianism and to lead to clearer views of religious truth. Heaven speed the day when we shall have in the English language a "*Theologisch Tijdschrift.*"